judged before the Court, in the capital, because the offender has refused to follow the way of persuasion, he has "mocked the family love" (a yalile bushaka). Such misdemeanours are very frequent in the life of the village. Most of the Natives bear philosophically with these annoyances. Should some one, however, be really ill-natured, and wear out their patience (wa ku karata), he will be forced to build a hut for himself, alone, outside the village. If the damage is done by *children*, if they have stolen sweet potatoes, as we have seen, the wronged proprietor gives them a good thrashing but does not claim a fine. Occasionally the headman himself thrashes them in presence of their father, and the father will say to them: "You see the numzane will beat you if you are not good." Children who mock at cripples are also severely beaten by him, all the more so as, in this case, the offended party has the right of claiming a fine.

3) The headman also possesses *authority over his younger brothers and his children*. He can even confiscate their money if one of them is addicted to drinking and ruins his property. However his authority in this respect must not be overstepped, and the headman must take care how he exercises it, as it is based more or less on sufferance. The younger brothers, for instance, maintain the right of making contracts, especially lobola contracts. Should the numzane restrict their liberty too much, they will leave him and found their own villages. A successful headman is he who knows how to keep the whole family together to the general satisfaction.

4) The headman has also the right of imposing *statute labour*, especially when the oxen kraal must be rebuilt, or when the weeds must be removed from the hubo ; he sends his young men to do the work. But he must not exact too much from his people or forget to feast them with beer or with meat when the work is finished.

5) Lastly the headman *presides over all the discussions* which take place in the village. He is the master of the hubo. The discussion can be conducted in three different places ; when it deals with a secret matter, the men go *inside the hut* : they debate the matter indoors (ba bulabula ndlwen). Private questions